l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

both in their language and cuſtoms, yet we have reaſon to believe they are the ſame people; the difference only ariſing from their neighbourhood, and intermarriages with the true *Kuriles*.

The *Kamtſchadales* have this particular cuſtom, that they endeavour to give every thing a name in their language which may expreſs the property of it; but if they don't underſtand the thing quite well themſelves, then they take a name from ſome foreign language, which perhaps has no relation to the thing itſelf: as, for example, they call a prieſt *Bogbog*, becauſe probably they hear him uſe the word *Bogbog*, God; bread they call *Brighbtatin Augſh*, that is, *Ruſſian* root; and thus of ſeveral other words to which their language is a ſtranger.

The names which the *Ruſſians* give theſe different nations they did not take from the natives, but rather from their neighbours: for example, the name of the *Kamtſchadales* was taken from the *Koreki*, who call them *Kontchal*. The derivation of the name *Koreki* is uncertain; however *Steller* thinks that it probably came from the word *Kora*, which in their language ſignifies a rein-deer; and that the *Ruſſian* Coſſacks frequently hearing the word *Kora*, or obſerving that their whole riches conſiſted in rein-deer, gave them the name of *Koreki*.

The inhabitants of *Kamtſchatka* have three languages, that of the *Kamtſchadales*, the *Koreki*, and *Kuriles*; each of which is divided into different dialects. The *Kamtſchatka* language has three principal dialects: the firſt is uſed by the northern, the ſecond by the ſouthern, which differ ſo much that one may look upon them as different languages; however they can underſtand one another without any interpreter: the third dialect is that which is ſpoken by thoſe who live upon the *Penſchinſka* ſea, between the rivers *Vorovſkaya* and *Teghil*, which is compoſed of both the above-mentioned dialects and ſome words taken from the *Koreki*.

5: Jochelson A-5 (1910-11) 1928 Kamchadal

167 seas, the Okhotsk, and the severest of climates. The factories were closed for the
563 eight winter months, but the summer was very busy. Scores of laborers were
228 brought on the company's steamers from the Amur River. Not all the necessary
464 structures were ready at that time, and the imported laborers slept under the cover of primitive shades. Mountains of salt lay in the open, melting from rains. A part of the laborers were busy preparing a kind of caviar from the roe of

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228 salmon. After taking out the roe they threw overboard the split fish, causing an enormous waste of food-material. The laborers in the saltery and cannery threw out from their seines all other fish than salmon, and from the latter the hump-back salmon, which was not in favor with the foreman of the plant.

● 182 From information gathered before my trip to the lake I knew that there were
000 several pits of ancient dwellings (see the map of the Kuril Lake). The natives have either died out or were exterminated by the Russian conquerors. My party

24: Lansdell-637-638 M-2 (1879) 1882 Kamchadal
116, 101, 177, 142, 192, 193

" The southern part of the [CMC: Kamchatka] peninsula is inhabited by the Kamchatdales, which is the name the Russians give them; but they are called Konchalo by their neighbours the Koriaks. They have large round faces, prominent cheek-bones, small sunken eyes, flattened noses, black hair, and tawny complexions. Their language, very guttural, is largely inflexional, or composed of invariable root forms modified by prefixes. The poverty of the language may be inferred from their having but one word for the sun and moon (khiht), but still more from the circumstance that it has scarcely any names for fish or birds, which are merely distinguished by the moon in which they are most plentiful. The language is spoken in the south among the Kuriles, and in the [638] extreme north about Penjinsk. Otherwise it is fast dying out, as is also the race. In certain parts the people are almost Russified. When Captain Cochrane travelled in Siberia, he surprised his friends by taking home a Kamchatdale wife, but this did not surprise me after meeting at Nikolaefsk, at dinner, a Kamchatdale lady who had married a Russian officer."

29:Cochrane T-2 (1821-22) 1824 Kamchadal

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the inhabitants make their parkas and all their warm clothing, which are also exceedingly comfortable and beautiful. The climate of the islands resembles that of St. Peter and St. Paul's. The soil is generally good, producing fine pastures. On the first isle there was formerly an abundance of cattle, but now only two cows remain.

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The second island, about ninety miles from the first, has seven yourtes, with thirty-five males and forty-two females, paying tribute for itself and the fourteenth isle, nominally, thirty-five sea-otters; that is, twenty-three foxes and one hundred and fifty roubles. The fourteenth isle has three yourtes, fifteen males, and seventeen females. Of the intermediate islands, and those beyond the fourteenth, I could obtain but very little information; the whole are evidently volcanic productions, and are supposed to have been separated by some violent convulsion of nature from the peninsula of Kamtchatka. The islands, which are lofty and bold, are said to be without rivers, nor are there any harbours known. It is to be remembered, however, that they have been but very imperfectly surveyed. The inhabitants are supposed to be of the same origin as those of Kamtchatka, though they differ in the custom of wearing long beards, which was probably introduced among them by the Russians. Their dialect is the same with that of the inhabitants near Cape Lopatka; from whence baidares are frequently sent to the first and second isle, to bring the tribute and furs. [the Kurils--Analyst]

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Ainu 186
Kamchadal RY3

K 195 131 167 A 175 /127 cont./ The next and last of the Kurile Islands, Schumschu /Shumshu/, on the other hand, received its population, not from the south anymore, but from the north, from the adjacent Kamchatka Peninsula. It was not Ainu, but Italmen or Kamchadal, who originally visited this island only to trap animals, but after the arrival of the Russians in Kamchatka, they began to take up permanent residence out of fear of having to pay tribute to the latter and because of quarrels among themselves (2). The names of the islands mentioned also suggest

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2. Steller, op. cit., pp. 7, 30; Krasheninnikov", op. cit., Vol. I, p. 143; Vol. II, pp. 2, 4.

this spread of the Ainu and Italmen over the Kuriles, for in the Ainu language "Poro mosiri" or "Poro-moschiri" means "large island" (3), and "samatsch" is said to mean "island" in the

3. Not simply "island," as Steller (op. cit., p. 7) interprets the name "Buru muschi" and the "Paramusir" made from it, so he thinks, by the Russians.

K A 175 563 484 Italmen language (4). Moreover, the Italmen on the island of

4. Steller, op. cit., p. 6. This is the reason why the inhabitants of the southern tip of Kamchatka call the inhabitants of the islands "Sumtschuai," i.e., islanders (Steller, op. cit., p. 7.

K [101]

Schumschu and on the southern tip did not maintain relations with the Ainu from the more distant islands without mixing with them: for many years they have entered into marriages

2: Schrenck--407 (1854-1856) 1881-1895 RX2 Gilyak
Historical Manchuria AG2
Feudal Japan AB2
Kamchadal RY3

H.M. 101 174 /192/ At the same time, however, he also calls attention to the fact that if in the place in the Rubruquis at which the Taule and Manse peoples are mentioned (1) "Taule" is taken to stand

H.M. [113]

1. Marthe, "Taule et Manse" (Zeitschrift der Gesellschaft für Erdk. 475 ff). The passage concerned in the Rubruquis runs: " "Magister W. told me that he himself had seen messengers of certain peoples who call themselves Taule and Manse, who live on islands where the sea around freezes in winter so that then the Tatars are able to cross over to them" /translated from the Latin/.

for "Caule," that is, Kaoli, meaning Korea, it follows that the Man-dse were found in or near Korea even before Kublai Khan's colonies, to which the Russian sources want to trace back the introduction of this name in the Ussuri region. Along with Marthe, however, we shall naturally leave the final solution of this question to the historians and Sinologists.

F.J. 101 121 It remains for us to discuss the names customary among the Amur peoples for the third of the East Asiatic civilized peoples with whom they come in contact, the Japanese. As is well known, Steller (2) reports that the Kamchadal or Italmen call

K F.J. 101 439 K 192 [113]

2. Beschreibung von dem Lande Kamtschatka /Description of the Kamchatka Region/, pp. 3, 249, 320.

the Japanese "Sühsaman" or "Sühsemen," and they do this, as is expressly noted by him, because the Japanese brought them the first iron needles, whereas up to this time they had made them for themselves out of sable bones; in the Italmen, and in all dialects, the needle is called sühse. Krascheninnikof (3)

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3. "Opisanie zemli Kamchatki /Description

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3. (cont.)
of the Kamchatka Region/" (Poln. sobr. uchen. puteshestvii po Rossii, Vol. II, p. 49).

says the same, but more vaguely and evidently repeating Steller; according to him, however, Italmen needles are supposedly called "schischj," and, accordingly, the Japanese, "Schischaman." The following will show that this explanation is wrong and based on a misunderstanding. Names for the Japanese quite similar to those used by the Kamchadal are used by the Amur peoples, at least those on the island of Sakhalin and along the lower course of the Amur. The Gilyak on the mainland and on the island call them "Ssisam" (4), and the Olcha and Goldi, "Ssissa" (5).

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4. Therefore, when in a handwritten document from 1744 found by Middendorff in the archives of Udskoi Ostrog there is mention of the "Ssysaizy," who are said to have destroyed a vessel in the mouth of the Amur (cf. his Reise in den äuss. Nord. etc., Vol. IV, p. 165), it is undoubtedly the Japanese who are being referred to by their Gilyak name transformed by the Russians. Middendorf himself, by the way, had heard the name "Ssissan" among the Gilyak along the Sea of Okhotsk, but he thought that it referred to the southern Kurile Islands (cf. Bull. de la cl. physico-math. de l'Acad. Imp. des sc., Vol. IV, p. 233; also Beitr. zur Kenntn. des Russ. Reiches, Vol. IX, Part 2, p. 615).

[Footnote "(5)" appears on p. 409--Analyst]

Feudal Japan 182
Ainu 186
Kamchadal RY3
Southeast Siberia RX1

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/194 cont./

1. (cont.)
Rumjanzof Bay on Jesso, as well as in Aniwa /Aniva/ Bay on Sakhalin, about the names Schischa (which he gives as "Chica" in a literal rendering of the French spelling or perhaps as the result of an oversight or printing error) and Tschoka, with which La Pérouse had labeled these islands.

any doubt from the correspondence of this name to Ssissa and Ssisam, merely to the Japanese coming from there. The "Sühsaman" or "Schischaman" of the Kamchadal are therefore not Ainu from Jesso, but rather, as Steller and Krascheninnikof quite correctly stated, Japanese; but they received this name not from the Italmen word for needle, but, on the contrary, the Kamchadal called the steel needle, because it came from the Japanese, "sühse" or "schisch," i.e., Japanese. On the other hand, they undoubtedly would have had a special term for the bone needle already known to them earlier (2).

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2. That the steel needle and the bone needle, in spite of the fact that they were known to the Kamchadal at different times and were certainly of different shape, were nevertheless supposedly designated with the same term is inconceivable simply because this would presuppose an ability to generalize greater than one finds among a people standing at such a low level of culture.

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In conclusion the names with which the Amur peoples designate the Russians should be mentioned. It seems to be the same among all of them throughout. I have always heard the Russians called "Lotscha" by the peoples of the lower Amur region with whom I myself had dealings for a shorter or longer

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342 175 The next Paleo-Asiatic people, the Kamchadal, lived through the winter exclusively in earth yurts at the time of Steller and Krascheninnikof. One finds a detailed description by the two travelers and in Steller there is even a plan and a view of the interior (7). Apart from minor details in its interior arrangement

342 354 [191] [113]

7. Steller, Beschr. von dem Lande Kamtschatka /Description of the Country of Kamchatka/, Frankfort and Leipzig, 1774, p. 212; Krasheninnikov", "Opis. zemli Kamchatki /A Description of Kamchatka/" Poln. sobr. uchen. putesh. po Rossii, izdav. Imp. Akad. Nauk", Vol. II, St. Petersburg, 1819, p. 37).

/334/ the Kamchadal earth-yurt showed an interesting deviation from the one of the Gilyak in that in it the outer, covered passageway leading to the door became a channel, which, with its interior opening directed toward the hearth in the middle of the yurt, served to produce a strong draft when a fire was made, but afterwards, when the fire had gone out, was closed at its outer end. According to Steller (1), only children were permitted [419]

1. Op. cit., p. 214.

to crawl in and out of the yurt through this channel (2); the smoke

[114] [192] [562]

2. According to Krascheninnikof (op. cit., p. 40), also women and kojektschutsch or kojachttschitsch (Steller, op. cit. p. 351, note), i.e., men who behaved like women on the other hand, if a man had done it, he would have exposed himself to the derision of all those present. As a consequence of garbling the Kamchadal designation for the outer opening of this channel (schoponatsch), the Russian Cossacks call it shupan.

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Ainu. Steller (1) and Krascheninnikof (2) expressly state that the

1. Beschr. von dem Lande Kamtschatka, p. 249, note a, and p. 320.

2. /Opis. zemli Kamchatki /Description of the Region of Kamchatka/" (Poln. sobr. uchen. putesh. po Rossii, Vol. II, p. 49).

first iron implements of the Kamchadal, which they knew and used even prior to the arrival of the Russians in their country, were large Japanese iron needles, and their Kamchadal name also points to this origin of them, for "sühse" (according to Steller) or "schisch" (according to Krascheninnikof), as I have pointed out above (3), only means "Japanese" after the designation for

3. See pp. 407-412 above.

the Japanese passed on to the Kamchadal by the Ainu of the Kurile Islands. The Kamchadal, as Steller further reports, knew how to do some forging on these needles, which they presumably learned from the same Ainu who had brought them the needles. For instance, if the eye of the needle broke off during use, they made it red-hot, gave it a form like its former and by hammering it with a stone, /572/ and bored another hole in it with the help of another needle. Likewise prior to the arrival of the Russians, they also received through the Kurile Ainu pieces of Japanese iron ore. They knew of no other use for these, however, than to fasten them, if, as Steller relates, they were about 2-3 inches long and had roughly the shape of a knife, to the tip of a pole and set this up in front of their houses as a symbol of great respect and wealth. It is certain that this esteem of the Kamchadal for such an insignificant and in itself quite useless thing for them was based on information from the Ainu that this was the material out of which the Ssisan (Japanese), who in